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# "A SABBATH WELL SPENT"

NOT so long ago in many a humble household there was hung the following text:

A Sabbath well spent,
Brings a week of content,
And joy with the gain of the morrow.
But a Sabbeth profaned,
What ere may be gained,
Is a certain forerunner of sorrow.

Such were the ideas of our fathers and grandfathers. And they fulfilled the text pretty harshly. It was forbidden to sew a button on a garment on Sundays; light reading was prohibited; and decorous behaviour in every respect was demanded.

Habits change. And these matters largely arise out of habit rather than religious need. It is doubtful if the above text is seen in many homes to-day; and it is doubtful if a housewife would hesitate to sew on a button if it were necessary.

### Religion and Habit

Certainly the vote in Parliament last week, defeating the private Member's bill for what is called a freer Sunday, must have arisen from habit rather than any intense religious conviction. It is odd that in a great capital city that is probably more pagan in its habits than any other Christian capital, that a proposal to allow the opening of theatres, for instance, should be defeated. On the evidence of Church attendance throughout the country (which is about ten per cent of the population) it is not to be supposed that the average M.P. feels particularly passionate about religious observance. It is wise not to regard the British Sunday as having much to do with religion. It belongs on the whole—in the aspect in which it presents itself to the general public—to habit. The real question is whether the habit should be changed. It is a matter upon which Churchgoers should have an opinion, a real one, belonging to their Sunday practice rather than one picked up out of convention.

### The Churchgoer

On the whole the Churchgoer is bound to have a certain opinion. He would prefer, out of the reality of his own experience, that most people would act as he acts. And yet, presumably, he would not be willing to force his own practice, directly or indirectly, on other people. That would give him very little satisfaction. Adult people forced into Church, or forced to behave lugubriously because they are not there, are not the best representatives of the religious spirit. The kind of thing that the Lord's Day Observance Society seeks to impose in the name of religion, does not, to a large number of religious people, have anything to do with religion at all. It has to do with the intention of certain well-intentioned people to impose their habits on other people. It is unlikely that people forced by law to behave as the Lord's Day Observance Society wishes them to behave will have the same religious insights as the members of the Society. Observance therefore is a sham without the insights, and has nothing to do with religion.

Yet the British Sunday is a habit, and those citizens who are concerned have to make up their minds about it.

### Entertainment and the British Sunday

Habit is the kind of activity that makes social life possible. Everyone wishes to know where he stands with his neighbour without having to think about it every moment of his life. No one will turn his eyes to look at a man walking in a bathing costume on a sea-front; most people will turn their eyes to look at such a spectacle in the height of summer in a busy London thoroughfare (such has been seen). In the latter instance a jolt is given to habit, even if it is only an amused jolt. One has to adjust oneself to an entirely new situation, and it is not pleasant or helpful to be adjusting one's self to a new situation every hour of the day, or for that matter, in social routine, every day.

The British Sunday habit is unlikely to change in a hurry. If the law made everything possible it is unlikely that Blackpool or Brighton would soon organize Sunday galas in the manner of Continental resorts, or that a Test Match or Cup Final would be played on a Sunday. On the whole the British Sunday habit, although it has fallen into desuetude, does stand for something. It stands for an opinion that attendance at a religious service is of more value on certain occasions than watching entertainment.

This need not be a criticism of entertainment; it is generally held in human experience that there are certain reaches of the human spirit to be preferred on proper occasions to others. And in human experience it is generally held that those particular reaches hold profounder joys than are to be found elsewhere.

### Church Responsibility

The criticism of Sunday cinema queues is not that they exist, but that people should prefer them to other activities. This is not censoriousness but a criticism that would arise out of the best human experience.

It is just that criticism should be made, and that those who form the queue should know that they are affecting what is precious to other people. This is not to say that Sunday cinema-opening should be prevented, or indeed, for that matter any other Sunday activity approved by custom, if, for instance, custom approved the opening of theatres. But Churchgoers cannot lightly shrug the matter off in the name of freedom. To do so would make light of their own practice.

It is this practice indeed which goes to the root of the controversy, and not any particular issue of social freedom. If the Church contrasts itself with the world, and demands, as it has a right to do, a hearing because of this contrast, then it must make quite sure that its inner experience is in word and truth what it declares itself to be. The inner experience must in the deepest sense be nearer to the heart of joy than any

other. This is not always so. Churchgoing indeed can sometimes be a mockery of what it declares itself to be.

The observance of the British Sunday, in the best sense, should be most observed in the Churches. There at least those who care in a certain way have control. Criticism would have to say that the control sometimes is not merely lax, but to all intents and purposes it is sometimes missing althogether.

## CAPITAL PUNISHMENT, RELIGION AND RESPONSIBILITY

**By R. W. Wilde**

RECENTLY a youth of nineteen was hanged for complicity in a murder.

The case aroused wide interest, and grave misgivings, partly because this young man was so slightly over the age at which any man can be executed in this country; partly because his partner in crime, who fired the fatal shot, escaped the gallows; and partly because of the jury's recommendation to mercy.

All thoughtful people will feel deep sympathy with the Home Secretary, on whom developed the fearful duty of deciding whether or not this young man should die. The responsibility for such a decision must entail enormous heart-searching on the part of him who wields it; and we know, from the testimony of earlier Home Secretaries, how hard that responsibility bears upon the mind and spirit of those who hold this office.

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It seems clear that in this case the Home Secretary scrupulously interpreted the law, and that his judgment was given only after long and most anxious pondering. But what will occur to many is the question, "Is the law on this matter wise and right?" Is it possible that here the law lags behind ordinary public opinion, and even behind expert opinion?

As the law stands no one may be executed in this country if he is under eighteen years of age. But modern science, and in particular modern psychology, has made it clear that chronological age—age in years—is a very imperfect and partial guide for the interpretation of a human personality. All the evidence goes to show that the youth in question, although nineteen years old chronologically, was in terms of mental life nearer the age of nine or ten. In technical terms, his mental age was only ten. He had the mentality, that is to say, of a normal child of ten years of age. And, where the question of moral responsibility is concerned mental age is a much safer guide than is chronological age.

It would be abhorrent to almost everyone to suggest the hanging of a child of ten. Yet, in effect, we have just hanged a person whose mental development had not passed beyond the age of ten. Doubtless this fact too, apprehended in some measure by many ordinary people who know nothing of psychology, occasioned some of the widespread disquiet that the case has aroused.

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The farther we push the frontiers of psychology, the more complex and diverse becomes our notion of moral responsibility. The psychologist, like anyone else, is human. He has his quibs and foibles, his personal prejudices and shortcomings. But, from the sheerly scientific angle, he can appreciate more than most men the deep meaning of that saying that to know all is to forgive all.

Philosophers have debated for centuries the question of human free will. The psychologist is in no position to make any final pronouncement on that problem. But at least his science has shown him how much narrower is the area of freedom than some of the supporters of a free will theory have been content to maintain.

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Take, for instance, the question of juvenile delinquency. This has been fairly intensively studied in recent years by psychological experts. And they are unanimous that the juvenile delinquent is as much made as self-created. A defective upbringing; harsh discipline, or a complete lack of it; the rupture or absence of a strengthening love-relationship between parents and child; plus a neurotic make-up, which makes the youngster less emotionally stable than his fellows, more likely to "go off the rails" in temperamental outbursts—most or all of these factors lie behind the many thousands of cases studied. Who, in face of such evidence, would care to maintain that the juvenile delinquent is wholly and solely responsible for his defections, so that he needs to pray, in the words of the Confession, "through my fault, through my own fault, through my most grievous fault"?

I think it is safe to say that the coming years will see an increasing tendency to allow for "the force of circumstances," a growing recognition that the area of human free will is very limited, a larger willingness, knowing more, to forgive (or at least to pity) all.

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Yet all this is only one side of the problem, only one very partial aspect of the matter.

Whatever view a man may take on the philosophical question of free will or determination, in practice all of us do work on the assumption that human beings have some measure of freedom and so are at least partly responsible for their actions. We do assess, and praise, and blame. Also we teach, and preach, and exhort. But these would be meaningless activities if human beings had not, in some degree, the shaping of their destiny within their own hands.

And when it comes to the personal "I," none of us is prepared to believe that he is a mere automaton, a helpless puppet in the hands of external forces, just driftwood upon the tide of life and nothing more. We make our plans, hatch our schemes, fashion our ambitions, and we assume implicitly that we are free to go forward with them, even though circumstances may be awkward and the going hard.

But it is when we enter the specifically religious arena of our experience that responsibility gathers added weight and meaning. For penitence is deep-rooted in the heart of religious experience. Even the holiest saints feel the need of it. They, perhaps, most of all; for

> They who fain would serve Thee best
> Are conscious most of wrong within.

Who among us could lay hand to heart and declare that he has never had the feeling that he has violated the law of the universe, has betrayed *himself*, and disobeyed the will of God? "Have mercy upon me, O God, according to Thy great goodness"—he who has never used and known the meaning of that prayer has hardly stepped across the threshold of authentic religious experience. Even our virtues have often a taint about them; pride so frequently spoils all. Which perhaps goes far to explain that strange counsel of the Master: "When ye have done all, say, 'We are unprofitable servants; we have done our duty.'"

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We are faced with an inescapable dilemma. Science is increasingly narrowing the margins of human responsibility. It stresses how greatly the human individual is subject to the play of external forces. Religion, on the other hand, stresses responsibility at its maximum, and penitence does not stop to argue that outward conditions, rather than our own defect of will, may have been responsible for our sin.

So far as I can see there is no answer to this problem, no solution of the dilemma. It is one of those strange paradoxes that continually confront us when we come near to the heart of life. We shall, I suspect, in the realm of law and criminology, increasingly take account of unpropitious circumstances forcing the evil-doer into waywardness and crime. But religion will never outgrow the need for penitence, humility, and self-accusation. Sin will still be, in Martineau's phrase, "the deliberate choice of the lower when the higher is available"; and the loving soul will ever turn in contrition to that great God and Father whose mercy is over all His works. And if it be said, as it sometimes is, that modern man has outgrown the notion of sin, the answer is that this is only because

he has ousted God by letting in demons, and in the issue is more fear-haunted and divided than his forerunners.

# "WHO IS HE?"

## THE FOUR GOSPELS: A NEW TRANSLATION

**By Wallace Tavener**

DR. RIEU, after welcome translations of Homer for the Penguin Classics, has turned his hand to the Gospels. His work is well done, and well produced and printed. It is another effort to put the Greek into contemporary English and if people want, or are willing, to read the Gospels there is no longer any hindrance. The common reader's appreciation of the Gospels might as well finally stand or fall by the reading of this version. There is nothing that further translating, editing and printing can do for him. If the modern reader can make nothing of the Gospels in such a form as this then either the modern reader or the Gospels must be written off as inadequate to the occasion.

This translation wonderfully brings out the vigour and vividness of episodes and expressions. The directness and simplicity exhibit the pace and power of the drama, and familiar movements move us afresh. But, alas, it would be a mistake to suppose that the explicitness of the contemporary mode of speech automatically makes everything more convincing. On the contrary because of this very explicitness some things suddenly stand out as weak, disjointed and with their point lost.

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At the same time the archaic English to which we have become accustomed in earlier versions tends to veil the meaning and blunt the force of some passages. (This may be why some people are strong in their preference for the old.) When meaning is unveiled by more direct speech, when the force is brought out, it does not always thereupon become more acceptable, but often less. Consider for example the second half of Luke 17. This passage contains two texts on which the Christian mind likes to dwell; "The Kingdom of God is within you," and "Who loses his life shall find it." But notice their context! The Kingdom of God shall be as in the days of Noah when mankind and living creation were blotted out by drowning, and it shall be as in the days of Lot when Sodom was burned to a cinder and all the people in it! Then comes the question, "Where shall these things happen?" and the answer, "Where the corpse is there the vultures gather." These are not cryptic phrases of sublime allusion, but the incoherence of a dark and savage fanaticism. We cannot say that this vengefulness is of the mind of Jesus if we also remember "Go ye and learn what this meaneth: I desire mercy and not sacrifice." One is forced to a choice here; between what is represented by this bloody-mindedness and that represented by the Sermon on the Mount.

Is there, then, in short form, a message of the Gospels? Yes, the formula is quite simple, "Jesus is the Messiah, the Saviour Son of God, who rose from the tomb."

But for all the simplicity of the formula, one wonders whether the meaning is really simple to the ordinary reader. Can he decipher the meaning of "The Messiah," and is there any purpose in encouraging him to try to do so?

And as for the rising from the tomb, can the common reader, putting the accounts together, say what *did* happen at the Resurrection? And can he descry what this Resurrection meant to a people the majority of whom believed in the Resurrection anyway?

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Eventually we come to see that the so-called "theology of the Gospels" is little more than the clear intention to give a vivid presentation of the Messianic idea in dramatic episodes and narrative. But the ancient Hebrew Messianic idea is crude and defunct, while the Christian exposition of it is a tissue of inconsistencies and inconsequences. The one greatly impressive element in the idea, the Suffering Servant of Second Isaiah, refers to a national destiny and not to an individual personage.

But the phrase "Son of God" is also in the formula. This title has an extra-Biblical and more extensive reference. Of course enormous prejudice stands in the way of associating the supernatural hero of the Gospels with the supernatural personages of the pagan world; but if one first acquaints oneself with the Saviour-myths of India, the Middle East, Hellenism and the Roman Empire and then reads the Gospels one is struck by the distinct feeling that it is those very ideas that the Gospels are transmitting. On *that* background, in the midst of that religious psychology, the great figure of the Gospels becomes identifiable. The previous Biblical tradition is essentially antipathetic to it. Only where "Wisdom" is personified—chiefly in the Apocrypha, where Greek influence is present—is there any real anticipation of the Son of God of the Gospels. The Biblical "prophecies" supposed to be fulfilled in Jesus are notoriously artificial and feeble.

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Jesus, the Son of God, is the Great Hierophant of the Miracle always implicit in human experience. He is, like Osiris, the Lord of another world to which this is ultimately subject. Like Orpheus, the Charmer, he is the guide to the secret beyond mortality. He is an Incarnation like Krishna, and a Shining Champion like Mithra. As Adonis dies to rise again so does he. The yearning affection that was offered to him was also lavished on Thammuz. He is the divine intelligence that also emanated from the grey-eyed Athene in the gloaming and by the sea. He is akin to the Buddhistic Mitreya, that personal moral power which works continuously within mankind towards the redemption of the age.

Under many names we thus refer to the central character of the mythology which grew up out of barbarian ritual, and was in turn the matrix of developing moral feeling. If we were efficient ethical machines, and could get along without poetry, we could get along without this myth. But since, as yet all our deeper feelings have a poetic tone so we revert again and again to this. (And probably those who turn from this myth often do so because of the attempt of orthodoxy to fasten it exclusively on Gospel evidences.)

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The supernatural hero of the Gospels is the portrait of Deity done in the light which signifies most for man. He is man himself at his highest and unfulfilled meaning. He is God who, in the moment of vision, divests Himself of his inhuman transcendance. He is man in transition from life to life, the Mediator. In this projection the Holy Person represents our assurance that there is contact, an umbilical cord, between the human and divine, the persuasion that there is a secure way to walk, lifting the broken to their feet and restoring the senses to the defective. To such a one men resort, and decisive declarations and prayers are drawn from them. He becomes a magnet to draw the imagination forward, to fill our hearts with creative impulses and warming them towards imperishable beauty.

That such a one should meet with an atrocious death at the hand of the Envious Dark, and that he should return with a death-annulling power, shows his generic kinship with Osiris, Adonis, Orpheus, Thammuz and the rest. He was fated to be a sacrifice. That is why he was crucified—to fulfil the Programme.

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*And yet the great curiosity is that there is something beside all this.* Embedded in the mythological design, carried amidst the stream of poetic images, there are undeniable fragments of a history, clear hints of the tragic story of a real man in his own character and situation. His voice rings out from time to time in strange disharmony with the mighty symphony of marvels and miracle. Who is He?

That is literally another story. And the Liberal Christians in looking at that, however they have understood it, have been looking at the really unique element in the Gospels.

# COMMENT

### The Death Penalty

IT is well to remember to-day that hanging is so seldom the actual penalty for murder that, making allowance for the gambling streak in most of us, it is questionable whether the possibility of suffering the death penalty plays any real part in the prevention of murder.

It is the irrevocable nature of the death penalty that makes it so terrible. *The Ballad of Reading Gaol* tells of the sense of horror that spread over a prison the day a man was hanged, partly because of an almost unexpressed feeling

"that, had each got his due,
They should have died instead:"

and something the same is true of the whole community on such a day. In the early days of social discipline, such a feeling might have been salutary, but a community that on the whole is law-abiding might well dispense with irrational defences. When experience has shown, as I believe to be the case, that elsewhere the abolition of the death penalty does not in general result in an increase in the number of murders committed, the proper course is to abolish it here, instead of resting so terrible a responsibility on the Home Secretary. Even a murderer is a human being, and should be given a chance to redeem his past; at any rate, until the new methods of criminal reform have been properly tried out and found wanting.

### Short Memories

ONCE when I was a child, I went up to my father and looked over at an illustrated magazine that he was reading. It was open at an article dealing with the coaches of the nobility in the 17th and 18th centuries; and I was so impressed by their magnificence, compared with the buses and cabs to which I was accustomed, that I expressed the wish that I had been living then. My father, however, merely said: "If you had been living then, it is far more likely that your job would have been cleaning the boots of those who rode in those coaches, than riding in them yourself." I was too young to get the full force of his remark, but the words stuck; and it gradually dawned upon my mind that I had been looking at part of the social equipment of a society in which only a very small proportion of the population counted for anything in themselves—counted, that is, except as hewers of wood or drawers of water for a few lucky ones.

In recent years I have sometimes wished that someone had performed a comparable service for many of the people who make a point of grumbling at the time in which we live. The other day I heard a woman, whose father I knew for certain had been almost permanently on the dole twenty years ago, hold forth for a quarter of an hour on rationing, shortages, queues, prices, and the like. Too many people have forgotten that within the lifetime of many who are not so very old, an appalling proportion of the population of Britain was permanently on the verge, or below the level, of the poverty-line, and politicians could say with complacency that Britain (with a far smaller population than today) needed for full prosperity an unemployed pool of about a million workers. The truth is that for millions of people this age in which we live is an age of plenty compared with the not very distant past; and we would be happier if the fact were more generally recognized.

### Dangerous Occupations

"UNEASY lies the head that wears a crown." Whether that be true or not, few modern kings or queens have had so uneasy a couch as those who are high up in the communist hierarchy, whether in Russia or in the satellite countries; they follow the most dangerous of all occupations. One by one those who have shone brightest in the communist galaxy, have, like Lucifer, been cut down to the ground; and in their fall they have, through false accusations and manufactured evidence, brought down hosts of friends and supporters. Communist governments depend on centralized power that has no real basis in the goodwill of the people they claim to represent; and hence the leaders must one and all be under continual and mutual suspicion, and the governed be kept in fear of foreign enemies by isolation from truth. Whilst the figures of Communist military power may be alarming, these proofs of internal weakness must allow a great writing-down of Communist war potential.

The address on Soviet-American relations given a short time ago to the Pennsylvania State Bar Association, by Mr. George Kennan, the United States Ambassador whose recall was demanded by the Soviet Government, was an important event, for he laid down five principles, based on his close experience of the situation, which should govern his country's attitude towards Russia, and which are worth consideration by all who wish to see a satisfactory end to the cold war.

1. Be strong, and remain strong, regardless of temporary fluctuations on the international scene.
2. Be cool headed and deliberate—"our adversaries are men of deep experience, great consistenecy of purpose, and great flexibility of tactics."
3. Remain prepared to negotiate at all times, when negotiation is required.
4. Preserve unity in every respect, both domestic and international.
5. Do not be impatient and try to look too far ahead.

Those five principles are, I think, worthy of being borne in mind by every one who influences public opinion and state action, especially the second part of the fourth, since we know that the Soviet moves heaven and earth to bring disunity among the true friends of the United Nations and its policies.

### "The Recovery of Belief"

DR. Joad's recent apologia for the Christian faith is a very disappointing document. Like so many contributions of intellectuals to Christian apologetics, it presents a convincing Philosophy of Religion, but it fails as a justification of Christianity as a historic faith. He is now a member of the Church of England, which holds firmly that Christianity is not a mere philosophy, but a faith founded upon certain unique *historical* events. Without those events, the faith represented in the ancient creeds, which are still regarded as valid, are without their adequate basis. "The belief in Christ's miracles is optional.... The Virgin Birth disappears.... So, too, with the *physical* resurrection of Christ and his *physical* Ascension into Heaven...." But without these physical miracles, what ground is there for regarding Jesus as in his essential nature and destiny in any way different from the revered Master of whose martyrdom we read in the newly-discovered *Dead Sea Scrolls*? The true spiritual home of the intellectual who cannot accede to those unique miracles that the *Book of Common Prayer* unescapably presupposes, is surely a non-credal body such as our own. The field of history is that in which orthodoxy must hold its own or ultimately perish.

*Commentator.*

# A FORGOTTEN PHILOSOPHER

**By John Rowland**

IT is odd, when one reflects on the history of science and philosophy, to realize that there are many noteworthy figures which have been neglected, whereas lesser men have sometimes been widely acclaimed. There have been many books written about some of the philosopher-scientists of the past, but Dr. John R. Baker's *Abraham Trembley: Scientist and Philosopher* (Arnold, 35s.) is the first full-scale biography of a great man.

Trembley lived from 1710 to 1784; and he will not even be known by name to many present-day readers. Yet he was one of the greatest discoverers in the history of biology. He studied the development of the living cell which is the unit of physical life; he showed that some of the lower animals multiply by the simple process of splitting; and he carried out pioneer researches which have their lessons for scientists today.

One wonders why it is that Trembley is almost completely forgotten and neglected, save among a small number

of specialists who recognize the value of his work in their own particular field. It may be because he was always unorthodox in his religion. Pasteur, who was a devout Catholic, and Faraday, who was a devout Protestant, have never wanted their admirers. But Trembley stood for an independent attitude towards religion which only the modern development of Liberal Christianity has rendered understandable and admissible. Dr. Baker quotes this from a book on religion, written by his hero for his own children:

> "Consult yourselves, my children; examine yourselves, notice what you think, what you feel; what you desire at present, what you hope for the future; notice what are the means that you should adopt to satisfy your desires and fulfil your hopes; notice what can lead you to your goal, what can express your feelings towards God, towards your neighbour, towards yourselves: that is religion."

There have been countless definitions of religion, and that is probably one that will appeal to Free Christians more than most. And his treatment of the Bible was similarly modern in its approach. He did not ask his readers to accept all that appeared in the pages of the Bible as the directly dictated Word of God—though that would probably have been the most likely mode of approach in his time. He told them that they had to compare what they read in the Bible with what they knew from everyday life. Just as they could assume the real existence of Constantinople, where they had never been, just as they could feel sure that Julius Caesar had existed centuries earlier, so they would be able to convince themselves of the truth of much of the Bible story.

In fact, the undogmatic method of Abraham Trembley is what is most noteworthy for the general reader. It is possibly this that accounts for his greatness in science also. For the scientist who sets out with a preconceived idea of what he is likely to find will never be the scientist who does worthwhile work. The man who humbly attempts to do what he can to unfold the secrets of the universe is the man who is likely to be the great discoverer.

Dr. Baker has brought all this out very well. One presumes that his publishers have feared that the book would not have a wide appeal, and so have issued it at a very high price, which is in many ways unfortunate, for it appears sure that the book would be found interesting by many who do not usually read biographies of scientists.

It may be that the fact that Trembley was so much more than merely a scientist is what makes his life so interesting; or it may be because the book is written by one who shares both the scientific and the religious approach of the man about whom he is writing. At any event, the reader who gets hold of the book will be fortunate; perhaps some Unitarians will be stimulated by what has here been written to put it on their library lists.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### Unitarians and Modernists

SIR,—Like other Unitarians I appreciate the able article by our Vice-President, the Rev. Herbert Crabtree, on "Modern Churchmen or Unitarians," but I have always been at a loss to understand why "Modern Churchmen," including some of the ablest and most scholarly thinkers of the Anglican Church, should be singled out for special criticism. I fail to see any difference between them and other ordained clergymen. Some years ago I was travelling home on a Sunday evening with a Canon of the Church who later became an Archdeacon. He suddenly asked me, "What do you think of these Unitarians in our Church?" I replied, "It is their own business, but I think they ought not to be there." "That is just what I think," he said. "Of course," I continued, "you believe that 'works done before justification are of the nature of sin,' and that the virtues of men like Socrates and Marcus Aurelius were, what St. Augustine termed them, *splendida vitia*, brilliant vices." "Oh, no!" he exclaimed. "But," I answered, that is an Article of the Church of England (XIII) and the one to which I most strongly object." He answered, "I give my assent to it, but not my consent." I commented, "That is a literary refinement, which is beyond me."

Another Canon, a good friend of mine, who told one of my congregation in his parish, that I ought to be in the Church, informed me in an argument that "the Thirty-nine Articles are not a creed." I could only reply, "Then, what are they?"

I heard Dean Lefroy, of Norwich, who was certainly orthodox, state that "the Articles are simply marching orders." The implication was that they can be interpreted in different ways.

The most orthodox clergymen, from the Archbishops down to the latest ordinand, are in the same position, and much of Mr. Crabtree's criticism applies to them. The sophistry of the situation becomes apparent, when one comes across articles similar to that by the Rev. Austin H. Birch, in this quarter's *Hibbert Journal*, in which he makes a violent attack on Canon Collins. It would be well for Mr. Birch to contemplate the saying, "Let him that is without sin cast the first stone." For surely he would be an interesting anachronism who could honestly say in these days that he accepted literally every Article without qualification.

Mr. R. D. Woodall states that he admires the Church "because of its ability to house within its household of faith men of widely divergent views." That is certainly one of its merits. And yet—though they may be accused of intellectual sensitiveness—I admire more profoundly those men of "tender conscience" who left the Church in 1662 and faced hardship, rather than conform to creeds and rites which they could not accept. All honour to them and to their successors, and to those ministers whom I have known and who have said, "I would like to be in the Church with its fine tradition and great opportunity, but I can never be."—Yours,

*Alfred Hall.*

### The Webbs and Communism

SIR,—Mr. Eric Glasgow tells us that the dispassionate historian of the future will commend highly the work of the late Labour Government in education and public health. Will not the historian be more likely to commend the coalition Government that preceded Labour in office? Did not the coalition work out and agree upon the main principles of social reform?

As for the Sidney Webb whom Mr. Glasgow praises, he and his wife tried to persuade the people of this country to admire Soviet communism at a time when it was the duty and responsibility of every intellectual to warn the public of the evils of totalitarian regimes. If they and their associates had been more successful, this country might have gone the way of Czechoslovakia. The future historian is likely to commend those who saved this country from communism, not those who sought to pave the way for it.—Yours,

*Oxford.* *John R. Baker.*

### A World Society

SIR,—I note in your article on "The Drama of Belief" in the issue of January 17, you state that to attempt to establish a World Government within two or three years is to forget the march of history, and the refusal to co-operate with it can have disastrous consequences. I was surprised at the implication that for men to attempt to establish a practical co-operation which would transcend national and racial barriers is an objective which scientific progress will render old-fashioned and at which the future will mock.

You point out that war to-day is the organization of unlimited destruction and is a nightmare of inevitable human destruction. As this state of affairs is an essential part of our history are we to co-operate with it by waiting patiently until the destruction has taken place, or should we seek to achieve a world society free from the fear of war before it is too late?—Yours,

*Bradford 6, Yorks.* *Phyllis Haigh.*

A world society before it is too late. But that is not likely to take place in the next two or three years. Meanwhile something has to be done.—Ed.

### Christ Church, Brighton

SIR,—I am trying to compile a short history of Christ Church (Unitarian), New Road, Brighton, and am finding some difficulty in obtaining the details of its very early days. I am told that there was published in 1890 a booklet on the Church; this is mentioned in George Eyre Evans's *Vestiges of Protestant Dissent*, where it is described as having been printed by H. J. Infield of London. I wonder if any of your readers has a copy and would be prepared to lend it? The booklet is not in Dr. Williams's Library, Gordon Square. If any reader would be prepared to lend me a copy for a week or two, it would be carefully looked after and returned by registered post. Also I should appreciate hearing of any other material which deals with the early history of the Church and which may be available.—Yours,

*165 Mackie Avenue, Brighton 6.* *John Rowland.*

### Cinema

*Doctor Knock*, at the Curzon Cinema, has been adapted from the comedy by Jules Romains, with Louis Jouvet as the doctor, a part he made famous on the French stage. It is full of gentle fun, with Jouvet maintaining a poker face, except for the gleam in his eye which suggests that Dr. Knock might be a scoundrel, but on the other hand he could easily be a medical enthusiast, concerned only with the health of the community. This doubt adds charm to a film which is packed with innocent jokes and is well worth seeing. In the same programme there is a puppet film, in colour, from Czechoslovakia. It is Hans Anderson's story of *The Emperor's Nightingale*, rather long drawn out, but a pleasure to watch.

At La Continentale, *Wozzeck* (from the story by Büchner) makes heavy entertainment, although the part of Wozzeck is magnificently played. The moral of the story is given so much prominence that it interferes with artistic utterance, in parts overwhelming it with ponderance. *Golden Marie*, so popular at the Academy Cinema, is also being shown here. *B.L.*

**THE INQUIRER**

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# NEWS REVIEW

## NEWS FROM THE WEST

**From Our Western Correspondent**

There was a congregation of four hundred and fifty for the Dead Year's Service at Lewin's Mead, Bristol, and the Congregational New Year's Party was packed out. Many other Western Churches record highly successful New Year Parties and Sunday School Prize-giving Services. The Prize-giving Service at Crewkerne attracted a hundred parents and friends, whilst over seventy were at the Carol Service on the Sunday before Christmas. The final total for the Sale of Work at Crewkerne now stands at over £46.

The Cheltenham congregation held a Special Meeting, at which it was decided to issue an Appeal for funds to cover urgent repairs to the premises, and promises totalling more than £100 were given at the Meeting. At Cirencester, where the Services are being well maintained, plans are going ahead for a Sale of Work, and a Sewing Circle is being formed. The Unitarian Group at Swindon has held its own, and made definite progress during the past year—at the Annual General Meeting there were so many suggestions for the fortnightly meetings that the Meeting had to be adjourned.

The recently-formed branch of the Women's League at Shepton Mallet is doing good work. The Sidmouth Women's League enjoyed a Dramatic Recital, "The Christmas Carol," by the Rev. C. L. Riches. From the small congregation at Newton Abbot comes a remarkable item of news—after a recent address on "Tolstoy" it was discovered that four members of the congregation had independently made some study of the Russian language. Can any congregation beat this record?

At Plymouth, four of the young people read lessons and sang solos at a recent Morning Service, and it is intended that something similar shall happen on the first Sunday of each month. Trowbridge reports that the average attendance at worship for 1952 was higher than that recorded for the previous year. For the first time, the Trowbridge Unitarians were included in the Town Service held in connection with the Universal Week of Prayer, and one of their young people represented them on the team of a "Brains Trust" held in the same connection.

## FAR-AWAY HOSTS

An unusual, but very enjoyable, "tea-by-proxy" was held at the Lewisham Unitarian Church on Saturday, January 24. There were about fifty guests present but the hosts were some three thousand miles away across the Atlantic in Brookfield, U.S.A.

It happened this way. In August the Rev. Douglas C. Morse, Minister of the First Congregational Unitarian Parish, Brookfield, Massachusetts, preached at the Lewisham Unitarian Church and gave a very fine address that was greatly appreciated. He returned home soon afterwards and just before Christmas the Lewisham Church was very surprised to receive the following letter from two ladies at Brookfield:

"Dear Friends in Lewisham,

"The women's alliance of our Church has asked us to express to you their heartfelt appreciation of the warmth and hospitality you showed our Minister, Reverend Douglas C. Morse, when he spoke to you last August—'a stranger and you took him in.'

"Rev. Morse told us a little about his trip and we could tell that he was deeply touched by your reception of him and his message.

"In this world where there is so much misunderstanding and tension all the bright spots of human fellowship and friendliness are wonderfully encouraging and exceedingly welcome.

"It is in our hearts to return some of that friendliness as a bond between us and we have been trying to think how we could do it.

"As you have no minister for us to invite to come and speak to us, we thought perhaps we could invite you all to tea—in a manner of speaking—if we sent you the 'makings'—you could sort of pretend that we were your hostesses and have a tea-by-proxy from Brookfield to Lewisham. We would gladly do the work of preparation if that was possible, but about the best we can seem to do is to have a small package sent to you through our S. S. Pierce Co. in Boston.

"We are assured that these items will be delivered to you all charges prepaid. We do hope everything is very good.

"We wish that we could meet you to say a very personal 'thank you' and shake hands with each and everyone. We do send our warmest good wishes and holiday greetings to all of you at Lewisham."

So, the food arriving at Lewisham, it was decided to have a party in celebration. There were games and charades, and the Women's League suitably prepared the ham, tea, biscuits, sweets, etc., for refreshments. Mr. Milton, the Church Chairman, in a short speech, thanked the absent hosts and hostesses in Brookfield, for not only their hospitality, but for the inspiring thought behind it, and tendered to them reciprocal good wishes from the members of the Lewisham Unitarian Church to those of Brookfield Parish, Massachusetts.

**Banbury:** Hopes for the future ran high at the Annual Business Meeting of this congregation held recently when most satisfactory accounts and reports were read and adopted. They showed an increase in membership and attendance over the previous year, of a rise in collections and subscriptions and sales of Inquirers.

Our young, keen secretary now has his hands strengthened by a new assistant treasurer as well as a new young chairman.

The Women's League and the Whist Drives are still well attended and the Discussion Group to which visitors have been frequent has not only been meeting regularly but is able to function when necessary without the minister. Its work has been most stimulating and helpful.

**Croydon:** The Sunday School prize-giving and party on January 31 was a very happy occasion. In spite of inclement weather and the prevalence of minor ailments there was a good muster of children, who enjoyed games organized by Mr. T. E. V. Moon, and a sumptuous tea provided by the Women's League. Before prizes were presented by Mrs. A. W. Pearce, the minister, Rev. J. P. Chalk, mentioned that the number on the Sunday School roll had now reached the record figure of 51. All were delighted to learn that the beloved leader of the School, Miss B. A. Breens, has become Vice-President of the London Sunday School Society. The party closed with a capital entertainment performed by the scholars, which included a display of dancing and dramatic sketches.

**Ipswich and Bury St. Edmunds:** The Rev. William Haworth, Minister here for the past two years, died on December 16, after a few weeks' illness, at the age of 64. He had before coming to Suffolk, held pastorates at Bristol, Preston, and Coseley, where he took an active interest in social welfare work and in the improvement of conditions for elderly people. He was an ardent Rotarian and the local society was well represented at the service held at Ipswich on December 19, previous to cremation. The Rev. Wright Broadbent, of Framlingham, was the officiating minister.

Much sympathy is felt for Mrs. Haworth, who in all matters concerning the churches was truly a help-meet to her husband.

### Gertrude Darlston

The Unitarian cause in Bristol has lost an enthusiastic and beloved worker in Gertrude Darlston. Born in Leicester, she worshipped at Narborough Road; later she was a member at Ross Street, Glasgow, until her home was destroyed in the blitz; she then settled in Bristol and joined Lewin's Mead Meeting where she was soon Secretary of the Women's League. She was also Secretary of the Western Union Women's League Committee and

# THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 8, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. H. H. CHEETHAM
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. EDGAR W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. H. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. LESLIE THOMAS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. ALUN WILLIAMS
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11, Mrs. E. A. DUCKSBURY, 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel City Square, 10.45, Dr. R. W. WILDE, 6.30, Dr. W. E. SARGENT
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KINGSHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. WADDINGTON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSLING
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Prof. DOROTHY TARRANT
LONDON, Highgate Hill Unitarian Church, 11, Miss C. HOWSE
LONDON, Ilford High Road, 6.30, Mr. A. G. TARRANT
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. JOHN KIELTY
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Supply
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. B. TINKLER
LONDON Theistic Church, 28 Bell Street, Edgware Road, Services Suspended
LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 First Sunday in the Month), Rev. ARTHUR PEACOCK
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. A. M. LEWIN
NORWICH, Octagon Chapel Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 6.30, Rev. L. REDFERN
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Dr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. I. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Penrard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JENKINS
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month) Rev. ARTHUR PEACOCK
WEST BROMWICH, Lodge Road, 6.30, Mr. G. WILKINSON
WEST KIRBY, Brookfield Gardens, 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS

YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

## AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

## CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

## NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MIDDLE
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

## SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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her local Townswomen's Guild. Her husband was buried on the day before her death. After a service at Lewin's Mead on March 31, she was laid to rest at Arnos Vale, Bristol. *A.H.B.*

### Ethel M. Spiller, O.B.E.

Miss Spiller, niece of Ion Pritchard, is affectionately remembered by many London Unitarians. She was a life-long staunch Unitarian, attending Newington Green Chapel for many years. She served on the Women's League Committee being specially interested in its International work. She had to give up her art teaching in order to look after her uncles and aunts, but kept in touch with her fellow teachers for whom she arranged several very successful vocational tours to see the art treasures of Europe. One of these tours was to Czecho-Slovakia, where she met President Masaryk. During the first war, she and her friend Miss Preece volunteered as guides at the Victoria and Albert Museum, mainly for the benefit of Service men from overseas; for this work she received the O.B.E. Then she noticed how aimlessly children wandered round the Museum so with the help of her friend and young art teachers, she organized guides for them. This was so successful that it has now become a regular feature not only of the "V. and A." but also of other museums. The second war found her and her friend on holiday in Wales so they stayed on as evacuees till the death of Miss Preece. Soon afterwards Miss Spiller went to live at Leominster with her friend's niece who has cared for her devotedly for over ten years. *E.R.I.*


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**FOUNDATION SCHOLARSHIPS**

The Governors offer eight Foundation Scholarships to girls born on or between July 1, 1939 and June 30, 1942

Four Scholarships up to the value of £65 a year are offered to Boarders and four Scholarships up to the value of £35 a year to Day Girls

An examination, for which no special preparation is desirable, will be held on February 25, 26 and 27

Girls wishing to enter the school are eligible as well as present pupils For full particulars apply to the Head Mistress, Channing School, Highgate, London N.6

**The National Union of Unitarian and Free Christian Lay Preachers**

AN

**EASTER SCHOOL**

for Lay Preachers and others interested will be held at

MANCHESTER COLLEGE - OXFORD

(Thursday evening to Monday noon, April 2 - 6 1953)

SPECIAL QUALIFIED LECTURERS

on subjects of vital interest to Lay Preachers

*Charges :* £3 6s. 0d. for full period or 17s. 6d. per day
(*Special facilities for recognized Lay Preachers*)

Please apply early owing to accommodation being limited, and not later than March 19, to any District L.P's Union Secretary or to Mr. C. S. Butterworth, 33 Verdun Crescent, Rochdale

*Come and exchange ideas with Lay Preachers from other districts*

**THE MANCHESTER DISTRICT WOMEN'S LEAGUE**

The Annual Meeting will be held at
Brookfield, Gorton on Saturday, February 14, 1953

SERVICE 3 p.m. Conducted by Miss Margaret Stevenson
TEA 4 p.m. 1s. 6d. each
ANNUAL MEETING 5 p.m. After the business Miss Stevenson will address the meeting

Visit *LUCERNE, LUGANO,* or Cannes this summer with Unitarians and other friends who are seeking sun in good fellowship. Second-class rail. Excellent hotel. Very low cost. A holiday with a difference! Information from the REV. G. W. PARKINSON, 32 Windsor Road, Doncaster.

**Holiday Accommodation**

"FINEST WINTER CLIMATE"—write for town/Normanhurst Brochures. Heated twin-bedded rooms from 4½gns., singles £5 18s. upwards. Breakfast in bed convalescents. NORMANHURST, Seafront, St. Leonards, Sussex. Recommended by Unitarians, Quakers. HASTINGS 47841.

**ROOF FUND APPEAL**

*MARY STREET CHAPEL, TAUNTON*

**£500 Needed for Repairs to one of our oldest and loveliest chapels**

Please send donations to the Chapel Treasurer, The Spinney, Middleway, Taunton—Thank You!



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